

THE GARRISON STATE

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ABSTRACT

The garrison state is a "developmental construct" about the future course of world-politics, whose function is to stimulate the individual specialist to clarify for himself his expectations about the future as a guide to the timing of scientific work. The trend of the time is away from the dominance of the specialist on bargaining, who is the businessman, and toward the supremacy of the specialist on violence, the soldier. *Methods:* It is probable that the ruling élite of the garrison state will acquire most of the skills that we have come to accept as part of modern civilian management. Particularly prominent will be skill in the manipulation of symbols in the interest of morale and public relations. Unemployment will be "psychologically" abolished. Internal violence will be directed principally against unskilled manual workers and counterélite elements who have come under suspicion. Incomes will be somewhat equalized in the interest of maintaining morale under modern conditions of socialized danger. The practice will be to recruit the élite according to ability (in periods of crisis); authority will be dictatorial, governmentalized, centralized, integrated. *Value distribution:* The power pyramid will be steep, but the distribution of safety will be equalized (the socialization of danger under modern conditions of aerial warfare). The income and respect pyramids will be between the other two—each pyramid flattened at the top, bulged out in the upper-middle and lower-middle zones. *Value production:* The élites will seek to hold in check the utilization of the productive potentialities of modern science and engineering for nonmilitary consumption goods. The rate of production will be regularized. Production will be affected by the tendencies toward rigidity in a military state, but these effects will be largely neutralized by the skill groups of science and technology.

The purpose of this article is to consider the possibility that we are moving toward a world of "garrison states"—a world in which the specialists on violence are the most powerful group in society. From this point of view the trend of our time is away from the dominance of the specialist on bargaining, who is the businessman, and toward the supremacy of the soldier. We may distinguish transitional forms, such as the party propaganda state, where the dominant figure is the propagandist, and the party bureaucratic state, in which the organization men of the party make the vital decisions. There are mixed forms in which predominance is shared by the monopolists of party and market power.¹

All men are deeply affected by their expectations as well as by their desires. We time our specific wants and efforts with some regard to what we reasonably hope to get. Hence, when we act ration-

¹ For a preliminary discussion of the garrison state see my "Sino-Japanese Crisis: The Garrison State versus the Civilian State," *China Quarterly*, XI (1937), 643-49.

ally, we consider alternative versions of the future, making explicit those expectations about the future that are so often buried in the realm of hunch.

In the practice of social science, as of any skill in society, we are bound to be affected in some degree by our conceptions of future development. There are problems of timing in the prosecution of scientific work, timing in regard to availability of data and considerations of policy. In a world where primitive societies are melting away it is rational to act promptly to gather data about primitive forms of social organization. In a world in which the scientist may also be a democratic citizen, sharing democratic respect for human personality, it is rational for the scientist to give priority to problems connected with the survival of democratic society. There is no question here of a scientist deriving his values from science; values are *acquired* chiefly from personal experience of a given culture, *derived* from that branch of culture that is philosophy and theology, *implemented* by science and practice.

The picture of the garrison state that is offered here is no dogmatic forecast. Rather it is a picture of the probable. It is not inevitable. It may not even have the same probability as some other descriptions of the future course of development. What, then, is the function of this picture for scientists? It is to stimulate the individual specialist to clarify for himself his expectations about the future, as a guide to the timing of scientific work. Side by side with this "construct" of a garrison state there may be other constructs; the rational person will assign exponents of probability to every alternative picture.²

Expectations about the future may rest upon the extrapolation of past trends into the future. We may choose a number of specific items—like population and production curves—and draw them into the future according to some stated rule. This is an "itemistic" procedure. In contrast, we may set up a construct that is frankly im-

² We use the term "subjective probability" for the exponent assigned to a future event; "objective probability" refers to propositions about past events. The intellectual act of setting up a tentative picture of significant past-future relations is developmental thinking (see my *World Politics and Personal Insecurity* [New York and London, 1935], chap. i: "Configurative Analysis"; Karl Mannheim, *Man and Society in an Age of Reconstruction: Studies of Modern Social Structure* [New York, 1940]), Part IV: "Thought at the Level of Planning."

aginative though disciplined by careful consideration of the past. Since trend curves summarize many features of the past, they must be carefully considered in the preparation of every construct. Correlation analysis of trend curves, coupled with the results of experiment, may provide us with partial confirmation of many propositions about social change; these results, too, must be reviewed. In addition to these disciplined battalions of data there is the total exposure of the individual to the immediate and the recorded past, and this total exposure may stimulate productive insight into the structure of the whole manifold of events which includes the future as well as the past. In the interest of correct orientation in the world of events, one does not wisely discard all save codified experience. (The pictures of the future that are set up on more than "item" basis may be termed "total.")

To speak of a garrison state is not to predict something wholly new under the sun. Certainly there is nothing novel to the student of political institutions about the idea that specialists on violence may run the state. On the contrary, some of the most influential discussions of political institutions have named the military state as one of the chief forms of organized society. Comte saw history as a succession (and a progression) that moved, as far as it concerned the state, through military, feudal, and industrial phases. Spencer divided all human societies into the military type, based on force, and the industrial type, based on contract and free consent.

What is important for our purposes is to envisage the possible emergence of the military state under present technical conditions. There are no examples of the military state combined with modern technology. During emergencies the great powers have given enormous scope to military authority, but temporary acquisitions of authority lack the elements of comparative permanence and acceptance that complete the garrison state. Military dictators in states marginal to the creative centers of Western civilization are not integrated with modern technology; they merely use some of its specific elements.

The military men who dominate a modern technical society will be very different from the officers of history and tradition. It is probable that the specialists on violence will include in their training a

large degree of expertness in many of the skills that we have traditionally accepted as part of modern civilian management.

The distinctive frame of reference in a fighting society is fighting effectiveness. All social change is translated into battle potential. Now there can be no realistic calculation of fighting effectiveness without knowledge of the technical and psychological characteristics of modern production processes. The function of management in such a society is already known to us; it includes the exercise of skill in supervising technical operations, in administrative organization, in personnel management, in public relations. These skills are needed to translate the complicated operations of modern life into every relevant frame of reference—the frame of fighting effectiveness as well as of pecuniary profit.

This leads to the seeming paradox that, as modern states are militarized, specialists on violence are more preoccupied with the skills and attitudes judged characteristic of nonviolence. We anticipate the merging of skills, starting from the traditional accouterments of the professional soldier, moving toward the manager and promoter of large-scale civilian enterprise.

In the garrison state, at least in its introductory phases, problems of morale are destined to weigh heavily on the mind of management. It is easy to throw sand in the gears of the modern assembly line; hence, there must be a deep and general sense of participation in the total enterprise of the state if collective effort is to be sustained. When we call attention to the importance of the "human factor" in modern production, we sometimes fail to notice that it springs from the multiplicity of special environments that have been created by modern technology. Thousands of technical operations have sprung into existence where a few hundred were found before. To complicate the material environment in this way is to multiply the foci of attention of those who live in our society. Diversified foci of attention breed differences in outlook, preference, and loyalty. The labyrinth of specialized "material" environments generates profound ideological divergencies that cannot be abolished, though they can be mitigated, by the methods now available to leaders in our society. As long as modern technology prevails, society is honeycombed with cells of separate experience, of individuality, of partial freedom.

Concerted action under such conditions depends upon skilfully guiding the minds of men; hence the enormous importance of symbolic manipulation in modern society.

The importance of the morale factor is emphasized by the universal fear which it is possible to maintain in large populations through modern instruments of warfare. The growth of aerial warfare in particular has tended to abolish the distinction between civilian and military functions. It is no longer possible to affirm that those who enter the military service take the physical risk while those who remain at home stay safe and contribute to the equipment and the comfort of the courageous heroes at the front. Indeed, in some periods of modern warfare, casualties among civilians may outnumber the casualties of the armed forces. With the socialization of danger as a permanent characteristic of modern violence the nation becomes one unified technical enterprise. Those who direct the violence operations are compelled to consider the entire gamut of problems that arise in living together under modern conditions.

There will be an energetic struggle to incorporate young and old into the destiny and mission of the state. It is probable that one form of this symbolic adjustment will be the abolition of "the unemployed." This stigmatizing symbol will be obsolete in the garrison state. It insults the dignity of millions, for it implies uselessness. This is so, whether the "unemployed" are given a "dole" or put on "relief" projects. Always there is the damaging stigma of superfluity. No doubt the garrison state will be distinguished by the psychological abolition of unemployment—"psychological" because this is chiefly a matter of redefining symbols.

In the garrison state there must be work—and the duty to work—for all. Since all work becomes public work, all who do not accept employment flout military discipline. For those who do not fit within the structure of the state there is but one alternative—to obey or die. Compulsion, therefore, is to be expected as a potent instrument for internal control of the garrison state.

The use of coercion can have an important effect upon many more people than it reaches directly; this is the propaganda component of any "propaganda of the deed." The spectacle of compulsory labor gangs in prisons or concentration camps is a negative means of con-

serving morale—negative since it arouses fear and guilt. Compulsory labor groups are suitable popular scapegoats in a military state. The duty to obey, to serve the state, to work—these are cardinal virtues in the garrison state. Unceasing emphasis upon duty is certain to arouse opposing tendencies within the personality structure of all who live under a garrison regime. Everyone must struggle to hold in check any tendencies, conscious or unconscious, to defy authority, to violate the code of work, to flout the incessant demand for sacrifice in the collective interest. From the earliest years youth will be trained to subdue—to disavow, to struggle against—any specific opposition to the ruling code of collective exactions.

The conscience imposes feelings of guilt and anxiety upon the individual whenever his impulses are aroused, ever so slightly, to break the code. When the coercive threat that sanctions the code of the military state is internalized in the consciences of youth, the spectacle of labor gangs is profoundly disturbing. A characteristic response is self-righteousness—quick justification of coercive punishment, tacit acceptance of the inference that all who are subject to coercion are guilty of antisocial conduct. To maintain suspended judgment, to absolve others in particular instances, is to give at least partial toleration to countermores tendencies within the self. Hence, the quick substitute responses—the self-righteous attitude, the deflection of attention. Indeed, a characteristic psychic pattern of the military state is the “startle pattern,” which is carried over to the internal as well as to the external threat of danger. This startle pattern is overcome and stylized as alert, prompt, commanding adjustment to reality. This is expressed in the authoritative manner that dominates military style—in gesture, intonation, and idiom.

The chief targets of compulsory labor service will be unskilled manual workers, together with counterélite elements who have come under suspicion. The position of the unskilled in our society has been deteriorating, since the machine society has less and less use for unskilled manual labor. The coming of the machine was a skill revolution, a broadening of the role of the skilled and semi-skilled components of society.³ As the value of labor declines in pro-

³ See T. M. Sogge, “Industrial Classes in the United States,” *Journal of the American Statistical Association*, June, 1933; and Colin Clark, “National Income and Outlay,”

duction, it also declines in warfare; hence, it will be treated with less consideration. (When unskilled workers are relied upon as fighters, they must, of course, share the ideological exultation of the community as a whole and receive a steady flow of respect from the social environment.) Still another factor darkens the forecast for the bottom layers of the population in the future garrison state. If recent advances in pharmacology continue, as we may anticipate, physical means of controlling response can replace symbolic methods. This refers to the use of drugs not only for temporary orgies of energy on the part of front-line fighters but in order to deaden the critical function of all who are not held in esteem by the ruling élite.

For the immediate future, however, ruling élites must continue to put their chief reliance upon propaganda as an instrument of morale. But the manipulation of symbols, even in conjunction with coercive instruments of violence, is not sufficient to accomplish all the purposes of a ruling group. We have already spoken of the socialization of danger, and this will bring about some equalitarian adjustments in the distribution of income for the purpose of conserving the will to fight and to produce.

In addition to the adjustment of symbols, goods, and violence, the political élite of the garrison state will find it necessary to make certain adaptations in the fundamental practices of the state. Decisions will be more dictatorial than democratic, and institutional practices long connected with modern democracy will disappear. Instead of elections to office or referendums on issues there will be government by plebiscite. Elections foster the formation and expression of public opinion, while plebiscites encourage only unanimous demonstrations of collective sentiment. Rival political parties will be suppressed, either by the monopolization of legality in one political party (more properly called a political "order") or by the abolition of all political parties. The ruling group will exercise a monopoly of opinion in public, thus abolishing the free communication of fact and interpretation. Legislatures will be done away with, and if a numerous consultative body is permitted at all it will operate as an assembly; that is, it will meet for a very short time each year and will be expected to

in A. C. Pigou, *Socialism versus Capitalism* (London: Macmillan & Co., Ltd., 1937), pp. 12-22. Sogge's paper is a continuation of an earlier investigation by Alvin H. Hansen.

ratify the decisions of the central leadership after speeches that are chiefly ceremonial in nature. Plebiscites and assemblies thus become part of the ceremonializing process in the military state.

As legislatures and elections go out of use, the practice of petition will play a more prominent role. Lawmaking will be in the hands of the supreme authority and his council; and, as long as the state survives, this agency will exert effective control ("authority" is the term for formal expectations, "control" is the actual distribution of effective power).

This means that instrumental democracy will be in abeyance, although the symbols of mystic "democracy" will doubtless continue. Instrumental democracy is found wherever authority and control are widely dispersed among the members of a state. Mystic "democracy" is not, strictly speaking, democracy at all, because it may be found where authority and control are highly concentrated yet where part of the established practice is to speak in the name of the people as a whole. Thus, any dictatorship may celebrate its "democracy" and speak with contempt of such "mechanical" devices as majority rule at elections or in legislatures.

What part of the social structure would be drawn upon in recruiting the political rulers of the garrison state? As we have seen, the process will not be by general election but by self-perpetuation through co-option. The foremost positions will be open to the officers corps, and the problem is to predict from what part of the social structure the officers will be recruited. Morale considerations justify a broad base of recruitment for ability rather than social standing. Although fighting effectiveness is a relatively impersonal test that favors ability over inherited status, the turnover in ruling families from generation to generation will probably be low. Any recurring crisis, however, will strengthen the tendency to favor ability. It seems clear that recruitment will be much more for bias and obedience than for objectivity and originality. Yet, as we shall presently see, modern machine society has introduced new factors in the military state—factors tending to strengthen objectivity and originality.

In the garrison state all organized social activity will be governmentalized; hence, the role of independent associations will disappear, with the exception of secret societies (specifically, there will

be no organized economic, religious, or cultural life outside of the duly constituted agencies of government). Government will be highly centralized, though devolution may be practiced in order to mitigate "bureaucratism." There is so much outspoken resistance to bureaucratism in modern civilization that we may expect this attitude to carry over to the garrison state. Not only will the administrative structure be centralized, but at every level it will tend to integrate authority in a few hands. The leadership principle will be relied upon; responsibility as a rule will be focused upon individual "heads."

We have sketched some of the methods at the disposal of the ruling élites of the garrison state—the management of propaganda, violence, goods, practices. Let us consider the picture from a slightly different standpoint. How will various kinds of influence be distributed in the state?⁴ Power will be highly concentrated, as in any dictatorial regime. We have already suggested that there will be a strong tendency toward equalizing the distribution of safety throughout the community (that is, negative safety, the socialization of threat in modern war). In the interest of morale there will be some moderation of huge differences in individual income, flattening the pyramid at the top, bulging it out in the upper-middle and middle zones. In the garrison state the respect pyramid will probably resemble the income pyramid. (Those who are the targets of compulsory labor restrictions will be the principal recipients of negative respect and hence will occupy the bottom levels.) So great is the multiplicity of functions in modern processes of production that a

⁴ Influence is measured by control over values (desired events). For purposes of analysis we have classified values as income, safety, and deference. To be deferred to is to be taken into consideration by the environment. Deference, in turn, is divided into power and respect. Power is measured by degree of participation in important decisions. A decision is a choice backed by the most severe deprivations at the disposal of the community (usually death). The making of these decisions in a community is the *function* of government. The *institution* of government is what is called government by those who live in a given community during a specified period of time; it is the most important secular decision-making institution. It is clear that the function of government may be exercised by other than governmental institutions, i.e., by "government" and by monopolistic "big business." (A state is one of the most influential communities in world-politics.) Respect is measured by reciprocal intimacy. Society can be divided into different classes on the basis of each value—or of value combinations. In the most inclusive sense politics studies conditions affecting the distribution of most values; in a narrower sense it studies power.

simple scheme of military rank is flagrantly out of harmony with the facts. Even though a small number of ranks are retained in the military state, it will be recognized that the diversity of functions exercised by each rank is so great that the meaning of a specific classification will be obscure. Summarizing, the distribution of safety will be most uniform throughout the community; distribution of power will show the largest inequalities. The patterns of income and respect will fall between these two, showing a pronounced bulge in the upper-middle and middle strata. The lower strata of the community will be composed of those subject to compulsory labor, tending to constitute a permanent pariah caste.

What about the capacity of the garrison state to produce a large volume of material values? The élites of the garrison state, like the élites of recent business states, will confront the problem of holding in check the stupendous productive potentialities of modern science and engineering. We know that the ruling élites of the modern business state have not known how to control productive capacity; they have been unwilling to adopt necessary measures for the purpose of regularizing the tempo of economic development. Hence, modern society has been characterized by periods of orgiastic expansion, succeeded by periods of flagrant underutilization of the instruments of production.⁵

The rulers of the garrison state will be able to regularize the rate of production, since they will be free from many of the conventions that have stood in the way of adopting measures suitable to this purpose in the business state. The business élite has been unwilling to revise institutional practices to the extent necessary to maintain a continually rising flow of investment. The institutional structure of the business state has called for flexible adjustment between governmental and private channels of activity and for strict measures to maintain price flexibility. Wherever the business élite has not supported such necessary arrangements, the business state itself has begun to disintegrate.

⁵ For the magnitude of these production losses see, e.g., Chart I, "Loss in Potential Real National Income Due to Depression, Unemployment of Men and Machines, 1930-1937," in National Resources Committee, *The Structure of the American Economy* (Washington, D.C., 1939), p. 2. The estimated loss of potential income was \$200,000,000.

Although the rulers of the garrison state will be free to regularize the rate of production, they will most assuredly prevent full utilization of modern productive capacity for nonmilitary consumption purposes. The élite of the garrison state will have a professional interest in multiplying gadgets specialized to acts of violence. The rulers of the garrison state will depend upon war scares as a means of maintaining popular willingness to forego immediate consumption. War scares that fail to culminate in violence eventually lose their value; this is the point at which ruling classes will feel that blood-letting is needed in order to preserve those virtues of sturdy acquiescence in the regime which they so much admire and from which they so greatly benefit. We may be sure that if ever there is a rise in the production of nonmilitary consumption goods, despite the amount of energy directed toward the production of military equipment, the ruling class will feel itself endangered by the growing "frivolousness" of the community.⁶

We need to consider the degree to which the volume of values produced in a garrison state will be affected by the tendency toward rigidity. Many factors in the garrison state justify the expectation that tendencies toward repetitiousness and ceremonialization will be prominent. To some extent this is a function of bureaucracy and dictatorship. But to some extent it springs also from the preoccupation of the military state with danger. Even where military operations are greatly respected, the fighter must steel himself against deep-lying tendencies to retreat from death and mutilation. One of the most rudimentary and potent means of relieving fear is some repetitive operation—some reiteration of the old and well-established. Hence the reliance on drill as a means of disciplining men to endure personal danger without giving in to fear of death. The tendency to repeat, as a means of diminishing timidity, is powerfully

⁶ The perpetuation of the garrison state will be favored by some of the psychological consequences of self-indulgence. When people who have been disciplined against self-indulgence increase their enjoyments, they often suffer from twinges of conscience. Such self-imposed anxieties signify that the conscience is ever vigilant to enforce the orthodox code of human conduct. Hence, drifts away from the established order of disciplined acquiescence in the proclaimed values of the garrison state will be self-correcting. The guilt generated by self-indulgence can be relieved through the orgiastic reinstatement of the established mores of disciplined sacrifice.

reinforced by successful repetition, since the individual is greatly attached to whatever has proved effective in maintaining self-control in previous trials. Even those who deny the fear of death to themselves may reveal the depth of their unconscious fear by their interest in ritual and ceremony. This is one of the subtlest ways by which the individual can keep his mind distracted from the discovery of his own timidity. It does not occur to the ceremonialist that in the spider web of ceremony he has found a moral equivalent of war—an unacknowledged substitute for personal danger.

The tendency to ceremonialize rather than to fight will be particularly prominent among the most influential elements in a garrison state. Those standing at the top of the military pyramid will doubtless occupy high positions in the income pyramid. During times of actual warfare it may be necessary to make concessions in the direction of moderating gross-income differences in the interest of preserving general morale. The prospect of such concessions may be expected to operate as a deterrent factor against war. A counter-vailing tendency, of course, is the threat to sluggish and well-established members of the upper crust from ambitious members of the lower officers' corps. This threat arises, too, when there are murmurs of disaffection with the established order of things on the part of broader components of the society.

It seems probable that the garrison state of the future will be far less rigid than the military states of antiquity. As long as modern technical society endures, there will be an enormous body of specialists whose focus of attention is entirely given over to the discovery of novel ways of utilizing nature. Above all, these are physical scientists and engineers. They are able to demonstrate by rather impersonal procedures the efficiency of many of their suggestions for the improvement of fighting effectiveness. We therefore anticipate further exploration of the technical potentialities of modern civilization within the general framework of the garrison state.

What are some of the implications of this picture for the research program of scientists who, in their capacity as citizens, desire to defend the dignity of human personality?

It is clear that the friend of democracy views the emergence of the garrison state with repugnance and apprehension. He will do whatever is within his power to defer it. Should the garrison state become unavoidable, however, the friend of democracy will seek to conserve as many values as possible within the general framework of the new society. What democratic values can be preserved, and how?

Our analysis has indicated that several elements in the pattern of the garrison state are compatible with democratic respect for human dignity. Thus, there will be some socialization of respect for all who participate in the garrison society (with the ever present exception of the lowest strata).

Will the human costs of a garrison state be reduced if we civilianize the ruling élite? Just how is it possible to promote the fusion of military and civilian skills? What are some of the devices capable of overcoming bureaucratism? To what extent is it possible to aid or to retard the ceremonializing tendencies of the garrison state?

It is plain that we need more adequate data from the past on each of these problems and that it is possible to plan to collect relevant data in the future. We need, for instance, to be better informed about the trends in the skill pattern of dominant élite groups in different parts of the world. In addition to trend data we need experimental and case data about successful and unsuccessful civilianizing of specialists on violence.⁷

Many interesting questions arise in connection with the present sketch about transition to the garrison state. What is the probable order of appearance—Japan, Germany, Russia, United States of America? What are the probable combinations of bargaining, propaganda, organization, and violence skills in élites? Is it probable that the garrison state will appear with or without violent revolution? Will the garrison state appear first in a small number of huge Continental states (Russia, Germany, Japan [in China], United States) or in a single world-state dominated by one of these powers? With what symbol patterns will the transition to the garrison state be associated? At the present time there are four important ideological patterns.

⁷ For analysis of trends toward militarization in modern society consult Hans Speier, whose articles usually appear in *Social Research*.

FOUR WORLD-SYMBOL PATTERNS

In the Name of	Certain Demands and Expectations Are Affirmed
1. National democracy (Britain, United States)	Universalize a federation of democratic free nations
2. National antiplutocracy (also antiproletarians) (Germany, Russia, Japan, Italy)	Universalize the "axis" of National Socialistic powers
3. World-proletariat (Russia)	Universalize Soviet Union, Communist International
4. True world-proletariat (no state at present)	New élite seizes revolutionary crisis to liquidate "Russian betrayers," all "National Socialisms" and "plutocratic democracies"

The function of any developmental construct, such as the present one about the garrison state, is to clarify to the specialist the possible relevance of his research to impending events that concern the values of which he approves as a citizen. Although they are neither scientific laws nor dogmatic forecasts, developmental constructs aid in the timing of scientific work, stimulating both planned observation of the future and renewed interest in whatever past events are of greatest probable pertinence to the emerging future. Within the general structure of the science of society there is place for many special sciences devoted to the study of all factors that condition the survival of selected values. This is the sense in which there can be a science of democracy, or a science of political psychiatry, within the framework of social science. If the garrison state is probable, the timing of special research is urgent.⁸

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⁸ Robert S. Lynd is concerned with the timing of knowledge in *Knowledge for What?* The book is full of valuable suggestions; it does not, however, specify the forms of thought most helpful to the end he has in view.